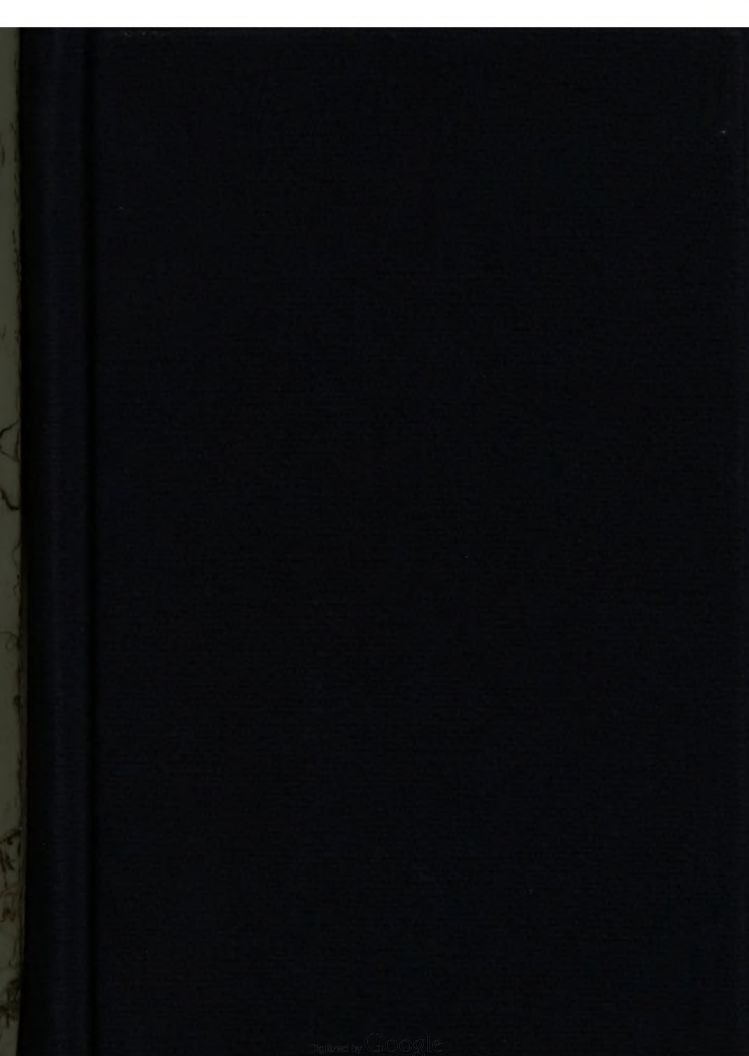

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THE
GROUNDS
OF THE
CATHOLIC DOCTRINE,
AS CONTAINED IN THE
PROFESSION OF FAITH,
FIRST PUBLISHED BY AUTHORITY OF POPE PIUS IV.,
AND TRANSLATED INTO ENGLISH
BY
THE V. AND R. R. RICHARD CHALLONER, D.D. /
AND NOW REPUBLISHED, WITH THE APPROBATION OF
THE CATHOLIC BISHOPS IN ENGLAND.

“Be ready always to give an answer to every one that asketh you
a reason of the hope that is in you.”—1 PET. iii. 15.

ROBERT WASHBOURNE,
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Whosoever will be saved: before all things it is necessary that he hold the Catholic Faith. Which Faith, except every one do keep whole and undefiled, without doubt he shall perish everlastingly.

ST. ATHANASIUS'S CREED



N.B.—*That in the following sheets, in quoting the scripture, we have followed the common Protestant Bible, for the sake of a great part of our readers that may have been accustomed to it: not designing thereby to declare our approbation of that version, much less to give it the preference to our Catholic Rhemish and Doway translations.*

A Profession of Catholic Faith, &c.

I, *N. N.* with a firm faith believe and profess all and every one of those things which are contained in that Creed, which the Holy Roman Church maketh use of, *viz.* I believe in one God, the Father Almighty, Maker of heaven and earth, of all things, visible and invisible; and in one Lord Jesus Christ, the only begotten Son of God; and born of the Father before all ages; God of God; light of light; true God of true God; begotten not made; consubstantial to the Father, by whom all things were made. Who, for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man. Was crucified also for us under Pontius Pilate: he suffered and was buried: and the third day he rose again according to the Scriptures: he ascended into heaven; sits at the right hand of the Father, and is to come again with glory to judge the living and the dead; of whose kingdom there shall be no end. And in the Holy Ghost, the Lord and Life-giver, who proceeds from the Father and the Son, who, together with the Father and the Son, is adored and glorified, who spoke by the prophets. And (I believe), one holy, catholic, and apostolic Church: I confess the baptism for the remission of sins: and I look

for the resurrection of the dead, and the life of the world to come. *Amen.*

I most steadfastly admit and embrace apostolical and ecclesiastical *Traditions*, and all other observances and constitutions of the same Church.

I also admit the holy *Scriptures* according to that sense which our holy Mother, the Church, has held, and does hold; to whom it belongs to *judge* of the true sense and interpretation of the scriptures: neither will I ever take and interpret them otherwise, than according to the unanimous consent of the Fathers.

I also profess, that there are truly and properly *seven sacraments*, of the new law, instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, though not all for every one: to wit, *baptism, confirmation, eucharist, penance, extreme unction, orders, and matrimony*; and that they confer grace; and that of these, *baptism, confirmation, and order*, cannot be reiterated without sacrilege. I also receive and admit the received and approved *ceremonies* of the *Catholic Church*, used in the solemn administration of all the aforesaid sacraments.

I embrace and receive all and every one of the things which have been defined and declared in the holy council of *Trent*, concerning *original sin* and *justification*.

I profess, likewise, that in the mass there is offered to God, a true, proper, and propitiatory sacrifice for the living and the dead. And that in the most holy sacrament of the *eucharist*, there is *truly, really, and substantially*, the *body* and *blood*, together with the *soul* and *divinity*, of our

Lord Jesus Christ : and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood ; which conversion the *Catholic Church* calls *Transubstantiation*. I also confess, that under *either kind* alone Christ is received whole and entire, and a true sacrament.

I constantly hold, that there is a *purgatory*, and that the souls therein detained are helped by the suffrages of the faithful.

Likewise that the *saints*, reigning together with Christ, are to be honoured and invoked, and that they offer prayers to God for us, and that their *relics* are to be had in veneration.

I most firmly assert, that the *images* of Christ, of the Mother of God, ever Virgin, and also of the other Saints, ought to be had and retained, and that due honour and veneration is to be given to them.

I also affirm, that the power of *indulgences* was left by Christ in the Church, and that the use of them is most wholesome to *Christian* people.

I acknowledge the *holy, Catholic, apostolic Roman Church*, for the mother and mistress of all churches ; and I promise true obedience to the *Bishop of Rome*, successor to St. Peter, Prince of the Apostles, and Vicar of Jesus Christ.

I likewise undoubtedly receive and profess all other things, delivered, defined, and declared by the sacred canons and general councils, and particularly by the holy council of Trent. And I condemn, reject, and anathematize all things contrary thereto, and all heresies which the

Church has condemned, rejected, and anathematized.

I, *N. N.* do at this present, freely profess, and sincerely hold this true Catholic faith, without which no one can be saved ; and I promise most constantly to retain and confess the same entire and unviolated, with God's assistance, to the end of my life.

The Grounds of the Catholic Doctrine, as contained in the Profession of Faith of Pius IV.

CHAP. I.—OF THE CHURCH.

What is your profession as to the article of the Church ?

It is contained in those words of the Nicene Creed : " I believe one, holy, catholic, and apostolic Church."

What do you gather from these words ?

1. That Jesus Christ has always a true church upon earth. 2. That this church is always *one* by the union of all her members in *one* faith and communion. 3. That she is always *pure* and *holy* in her doctrine and terms of communion, and consequently free from pernicious errors. 4. That she is *Catholic*, that is, *universal*, by being the church of all ages, and more or less of all nations. 5. That this church must have in her a succession from the *apostles*, and a lawful mission derived from them. 6. (Which follows from all the rest.) That this true church of Christ cannot be any of the *Protestant* sects, but must be the ancient church communicating with the Pope or Bishop of Rome.

SECT. I.—*That Christ has always a true Church upon earth.*

How do you prove that Christ has always a true Church upon earth ?

From many plain texts of Scripture, in which it is promised and foretold that the church or kingdom established by Christ should stand till the end of the world. *Matt.* xvi. 18, "Thou art Peter" (*i. e.* a rock), "and upon this rock will I build my church, and the gates of hell shall not prevail against it." *Matt.* xxviii. 19, 20, "Go ye, therefore, and teach all nations, baptizing, &c., teaching them to observe all things whatsoever I have commanded you ; and behold I am with you always, even to the end of the world." *Ps.* lxxii. 5, 7, "They shall fear thee as long as the sun and moon endure throughout all generations—in his days ;" that is, after the coming of Christ, "shall the righteous flourish, and abundance of peace, so long as the moon endureth." *Dan.* ii. 44, "In the days of these kings shall the God of heaven set up a kingdom," the church or kingdom of Christ, "which shall never be destroyed—and it shall stand for ever."

What other proof have you of the perpetual continuance of the Church of Christ ?

The Creed, in which we profess to believe the *holy Catholic Church*. For the *Creed*, and every article thereof, must be always true : and therefore there must always be a *holy Catholic Church*.

Can you prove that Christ's Church upon earth is always visible ?

Yes, from many texts of Scripture, as *Isa.* ii. 1, 2, 3, &c. and *Micah* iv. 1, 2, where the Church of Christ is described, "as a mountain upon the top of mountains *exposed* to the view of all nations flowing unto it." And *Dan.* ii. 35, "as a great mountain filling the whole earth." *Matt.* v. 14, "as a city set on a hill which cannot be hid." *Isa.* lx. 11, 12, as a city whose "gates shall be open continually; and shall not be shut day nor night, that men may bring *thither* the forces of the Gentiles, and that their kings may be brought." Upon the *walls* of which God has "set watchmen," *Isa.* lxii. 6, "which shall never hold their peace day nor night."

SECT. II.—*That Christ's Church upon earth is always One.*

How do you prove that Christ's Church upon earth can be but one?

From many texts of Scripture, *Song of Solomon* vi. 9, 10, "My dove, my undefiled, is but one—fair as the moon, clear as the sun, terrible as an army with banners." *John* x. 16, "Other sheep I have which are not of this fold" (*viz.* the Gentiles, who were then divided from the Jews); "them also I must bring, and they shall hear my voice, and there shall be one fold, and one shepherd." *Eph.* iv. 4, 5, "there is one body and one spirit, as you are called in one hope of your calling, one Lord, one faith, one baptism." In fine, as we have seen already, the Church of Christ is a kingdom which shall stand for ever; and therefore must be always one. "For every kingdom divided against itself, is brought to de-

solation ; and every city or house divided against itself, shall not stand." *Matt.* xii. 25.

May not persons be saved in any religion ?

No, certainly. St. Paul tells us, *Heb.* xi. 6, "That without faith it is impossible to please God ;" and St. Peter assures us, *Acts* iv. 12, "That there is no other name under heaven given to men, by which we may be saved, but the name of Jesus." And Christ himself tells us, *Mark* xvi. 16, "He that believeth not shall be damned." So that it is manifest from the holy scripture, that true faith is necessary to salvation. Now *true faith*, in order to please God, and save our souls, must be *entire* ; that is to say, we must believe *without exception* all such articles as by God and his Church are proposed to be believed ; and he that voluntarily and obstinately disbelieveth any one of these articles, is no less void of *true saving faith*, than he that disbelieves them all ; as St. James tells us, with regard to practical duties, chap. ii. 10, "Who-soever shall keep the whole law, yet offend in one point, is guilty of all." Hence St. Paul, *Gal.* v. 20, reckons heresies, that is, false religions, among those works of the flesh, of which he pronounces, "that they who do such things shall not inherit the kingdom of God ;" and God himself, *Isa.* lx. 12, tells his Church, "the nation and kingdom that will not serve thee shall perish."

Can any one be out of the way of salvation without the guilt of mortal sin ?

No ; but all such as, through obstinacy, negligence, or indifference in matters of religion, will not hear the true church and her pastors, are

guilty of mortal sin. *Matt.* xviii. 17, "If he neglect to hear the church, let him be to thee as a heathen man and a publican." *Luke* x. 16, "He that heareth you" (the pastors of the church), "heareth me; and he that despiseth you, despiseth me, and he that despiseth me, despiseth him that sent me."

But what do you think of those whose conscience persuades them that they are in the true Church?

If this error of theirs proceed from invincible ignorance, they may be excused from the sin of heresy; provided that in the sincere disposition of their hearts, they would gladly embrace the truth, if they could find it out, in spite of all opposition of interest, passion, &c. But if this error of their conscience, be not *invincible*, but such as they might discover if they were in earnest, in a matter of so great consequence; their conscience will not excuse them, no more than *St. Paul's*, whilst out of blind zeal he persecuted the church; or the mistaken conscience of the *Jews*, when putting the disciples of Christ to death, they thought they did a service to God, *John* xvi. 2. "For there is a way that seemeth right unto a man; but the ends thereof are the ways of death." *Prov.* xvi. 25.

But does not the scripture somewhere say, "that a remnant of all religions shall be saved?"

No; though I have often heard such words alleged by Protestants, they are not anywhere to be found in scripture, from the beginning of Genesis to the end of Revelations. I suppose

what has given occasion to their mistake, must have been the words of St. Paul, *Rom. ix. 27*, where, quoting *Isaiah x. 22*, he tells us, "Tho' the number of the children of Israel be as the sand of the sea, a remnant" (that is, a small part of them only) "shall be saved;" which remnant the apostle himself explains, *Rom. xi. 5*, of such of the Jewish nation as at that time by entering into the church were saved by God's grace. But what is this relation to a salvation of a remnant of all religions? A doctrine so visibly contradicting the scripture, that even the English Protestant Church herself, in the 18th of her 39 articles, has declared them to be *accursed*, who presume to maintain it.

SECT. III.—*That the Church of Christ is always holy in her doctrine and terms of communion, and always free from pernicious errors.*

How do you prove this?

1st. Because, as we have seen above from *Matt. xvi. 18*, our Lord Jesus Christ, who cannot tell us a lie, has promised, that his church should be *built upon a rock*, proof against all floods and storms, like the house of the wise builder, of whom he speaks, *Matt. vii. 25*; and that *the gates of hell*, that is the powers of darkness, shall never *prevail against it*. Therefore the Church of Christ could never cease to be *holy* in her doctrine; could never fall into idolatry, superstition, or any heretical errors whatsoever.

2ndly. Because Christ, who is "the way, the

truth, and the life," *John* xiv. 6, has promised, *Matt.* xxviii. 19, 20, to the pastors and teachers of the church, to "be with them always, even to the end of the world." Therefore they could never go astray by pernicious errors; for how could they go out of the right way of truth and life, who are assured to have always in their company, for their guide, him who is the *way*, the *truth*, and the *life*?

3rdly. Because our Lord has promised to the same teachers, *John* xiv. 16, 17, "I will pray the Father, and he shall give you another Comforter, that he may abide with you FOR EVER, even the SPIRIT OF TRUTH;" and, ver. 16, he assures them, that this Spirit of Truth "shall teach them ALL THINGS;" and, chap. xvi. 13, "that he shall guide them into ALL TRUTH." How then could it be possible that the whole body of these pastors and teachers of the church, who, by virtue of these promises, were to be for ever guided *into all truth by the Spirit of Truth*, should at any time fall from the truth by errors in faith? •

4thly. Because, *Isaiah* lix. 20, 21, God has made a solemn covenant, that after the coming of our Redeemer, his *spirit* and his *words*, that is, the whole doctrine which this Redeemer was to teach, should be for ever maintained by his church through all generations. "The Redeemer shall come to Zion, &c. This is my covenant with them, saith the Lord; my spirit which is upon thee, and my words which I have put into thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the

mouth of thy seed's seed, saith the Lord, from henceforth and for ever."

5thly. Because the Church of Christ is represented, *Isaiah* xxv. 8, as "a highway, a way of holiness," a way so plain and so secure that even "fools should not err therein." How then could it ever be possible that the church herself should err?

6thly. Because pernicious errors in faith and morals must needs be such as to provoke God's indignation: now God Almighty has promised to his church, *Isaiah* liv. 9, 10, "As I have sworn that the waters of Noah shall no more go over the earth, so have I sworn, that I would not be wroth with thee, nor rebuke thee: for the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee." So that, as we are assured that there shall not be a second flood; so we are that the Church of Christ shall never draw upon herself the wrath of God, by teaching errors contrary to faith.

In fine, the church is called by St. Paul, 1 *Tim.* iii. 15, "The pillar and ground of truth;" therefore she cannot uphold pernicious errors. From all which it is manifest, that the Church of Christ is infallible in all matters relating to faith; so that she can neither add to nor retrench from what Christ taught.

SECT. IV.—*That the Church of Christ is Catholic, or Universal.*

What do you understand by this ?

Not only that the Church of Christ shall always be known by the name of CATHOLIC, by which she is called in the Creed ; but that she shall also be called *Catholic or Universal*, by being the Church of all ages, and of all nations.

How do you prove that the true Church of Christ must be the Church of all ages ?

Because the true Church of Christ must be that which had its beginning from Christ ; and, as he promised, was to continue to the end of the world. See Sect. I. and III.

How do you prove that the true Church of Christ must be the Church of all nations ?

From many texts of scripture in which the true Church of Christ is always represented as a numerous congregation spread through the world. *Gen.* xxii. 18, "In thy seed shall all the nations of the earth be blessed." *Psa.* ii. 8, "Ask of me, and I will give thee the heathens for thine inheritance ; and the uttermost parts of the earth for thy possession." *Psa.* xxii. 27, "All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee." *Isa.* xlix. 6, "It is a light thing that thou shouldst be my servant, to raise up the tribes of Jacob—I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." *Isa.* liv. 1, 2, 3, "Sing, O barren, that thou didst not

dear, break forth into singing, and cry aloud, thou that didst not travail with child; for more are the children of the desolate, than the children of the married wife, saith the Lord. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitation: spare not, lengthen thy cords and strengthen thy stakes: for thou shalt break forth on the right hand and on the left: and thy seed shall inherit the Gentiles, &c."

Malachi i. 11, "From the rising of the sun, even to the going down of the same, my name shall be great among the Gentiles." See *Isa.* ii. 2, 3; *Micah* iv. 1, 2; *Daniel* ii. 31, &c.

SECT. V.—*That the Church of Christ must be apostolical, by a succession of her pastors and a lawful mission derived from the apostles.*

How do you prove this?

1st. Because only those who can derive their lineage from the apostles are the heirs of the apostles! and consequently, they alone can claim a right to the scriptures, to the administration of the sacraments, or any share in the pastoral ministry: it is their proper inheritance, which they have received from the apostles, and the apostles from Christ. "As my Father hath sent me, even so I send you." *John* xx. 21.

2ndly. Because Christ promised to the apostles and their successors, "that he would be with them always even to the end of the world," *Matt.* xxviii. 20, and that the Holy Ghost, "the spirit of truth, should abide with them for ever." *John* xiv. 16, 17.

SECT. VI.—*That Catholics, and not Protestants, are the true Church of Christ.*

How do you prove that the Catholic Church in communion with Rome is the true Church of Christ, rather than Protestants, or other sectaries ?

From what has been already said in the foregoing sections: for 1st. The true Church of Christ can be no other than that which has always had a visible being in the world ever since Christ's time; as we have seen, Sect. I. She was founded by Christ himself, with the express promise, "that the gates of hell should not prevail against her," *Matt.* xvi. 18. "She is the kingdom of Christ, which shall never be destroyed," *Dan.* ii. 44. Therefore the true Church of Christ can be no other than the *catholic*, which alone has had a visible being in the world ever since Christ's time. Not the *protestant*, nor any other modern sect, which only came into the world since the year 1500: for those who came into the world 1500 years after Christ, came into the world 1500 years too late to be the Religion or Church of Christ.

2ndly. The true Church of Christ, in virtue of the promises both of the Old and New Testament, was to continue pure and holy in her doctrine and terms of communion in all ages, even to the end of the world, as we have seen, Sect. III., and consequently could never stand in need of a *protestant* reformation: therefore that which was of old the true Church of Christ must still be so; and it is in vain to seek for the true church

among any of the sects of pretenders to reformation ; because they all build upon a wrong foundation, that is, upon the supposition that the Church of Christ was for many ages gone astray.

3rdly. The true Church of Christ must be Catholic, or Universal ; she must not only be the church of all ages, but also more or less the church of all nations, as we have seen, Sect. IV. She must be *Apostolical*, by a succession and mission derived from the apostles, as we have also seen, Sect. V. Now these characters cannot agree to any of our modern sects, but only to the old religion, which alone is the church of all ages, and more or less of all nations ; and which descends in an uninterrupted succession continued in the same communion from the apostles down to these our days. Therefore the old religion alone is the true Church of Christ, which can be but one, and in one communion, as we have seen, Sect. II.

CHAP. II.—OF SCRIPTURE AND TRADITION.

What is your belief concerning the Scripture ?

That it is to be received by all Christians as the infallible word of God.

Do you look upon the Scripture to be clear and plain in all points necessary ; that is, in all such points wherein our salvation is so far concerned, that the misunderstanding and misinterpreting of it may endanger our eternal welfare ?

No : because St Peter assures us, 2 *Pet.* iii.

16, that in St. Paul's Epistles "there are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, to their own destruction."

How then is this danger to be avoided?

By taking the meaning and interpretation of the scripture from the same hand from which we received the book itself, that is, from the Church.

Why may not every particular Christian have liberty to interpret the scripture according to his own private judgment, without regard to the interpretation of the Church?

1st. Because "no prophecy of the scripture is of private interpretation," 2 *Pet.* i. 20. 2ndly. Because, as men's judgments are as different as their faces, such liberty as this must needs produce as many religions almost as men. 3rdly, Because Christ has left his church and her pastors and teachers to be our guides, in all controversies relating to religion, and consequently in the understanding of holy writ. *Ephes.* iv. 11, 12, &c. "He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ. That we may henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive; but speaking th'

truth in love, may grow up into him in all things, which is the head, even Christ." Hence St. John, in his first epistle, chap. iv. 6, gives us this rule for the trying of spirits: "He that knoweth God heareth us" (the pastors of the church), "he that is not of God, heareth not us: by this we know the spirit of truth, and the spirit of error."

Why does the Church, in her profession of faith, oblige her children never to take or interpret the scripture otherwise than according to the unanimous consent of the holy fathers?

To arm them against the danger of novelty and error; *Prov.* xxii. 28, "Remove not the ancient landmark which thy fathers have set."

SECT. I.—*Of Apostolical and Ecclesiastical Traditions.*

What do you mean by apostolical traditions?

All such points of faith or church discipline which were taught or established by the apostles, and have carefully been preserved in the church ever since.

What difference is there between apostolical and ecclesiastical traditions?

The difference is this, that *apostolical traditions* are those which had their origin or institution from the apostles; such as infant baptism, the Lord's day, receiving the sacrament, fasting, &c. *Ecclesiastical traditions* are such as had their institution from the Church, as holidays and fasts ordained by the Church.

How are we to know what Traditions are truly apostolical, and what not?

In the same manner and by the same authority by which we know what scriptures are apostolical, and what are not: that is, by the authority of the apostolic church, guided by the unerring spirit of God.

But why should not the scripture alone be the rule of our faith, without having recourse to apostolical tradition?

1. Because, without the help of apostolical tradition, we cannot so much as tell what is scripture, and what is not. 2. Because Infant Baptism and several other necessary articles are either not at all contained in scripture, or at least not plain in the scripture without the help of tradition.

What scripture can you bring in favour of tradition?

"Therefore, brethren, stand fast, and hold the tradition, which ye have been taught, whether by word or our epistle," 2 *Thess.* ii. 15. "Ask thy father, and he will show thee, thy elders, and they will tell thee," *Deut.* xxxii. 7. See *Ps.* xix. 5, 6, 7. 1 *Cor.* xi. 2. 2 *Thess.* iii. 6. 2 *Tim.* i. 13, chap. ii. 2, chap. iii. 14.

SECT. II.—*Of the Ordinances and Constitutions of the Church.*

Why do you make profession of admitting and embracing all the ordinances and constitutions of the Church?

Because Christ has so commanded. "He that heareth you, heareth me: and he that despiseth you, despiseth me," *Luke* x. 16. "As my Father hath sent me, even so I send you," *John* xx. 24.

Hence St. Paul, *Heb.* xiii. 17, tells us, "Obey them that have the rule over you, and submit yourselves."

Why does the Church command so many holidays to be kept? Is it not enough to keep the Sunday holy?

God, in the old law, did not think it enough to appoint the weekly Sabbath, which was the Saturday; but also ordained other festivals, as that of the Passover, in memory of the delivery of his people from the Egyptian bondage; that of the Weeks or Pentecost; that of Tabernacles, &c., and the church has done the same in the new law, to celebrate the memory of the chief mysteries of our redemption, and to bless God in his saints. And in this *Protestants* seem to agree with us, by appointing almost all the same holidays in their Common Prayer Book.

Is it not said in the law, Exod. xx. 9, "Six days shalt thou labour, and do all thy work, &c."

Why then should the Church derogate from this part of the commandment?

This was to be understood in case no holiday came in the week; otherwise the law would contradict itself, when in the 23rd chap. of Leviticus it appoints so many other holidays besides the *Sabbath*, with command to abstain from all servile work on them.

As to fasting-days, do you look upon it as sinful to eat meat on those days without necessity?

Yes; because it is a sin to disobey the church: "If he neglect to hear the church, let him be to thee as a heathen and a publican," *Matt.* xiii. 17.

Doth not Christ say, Matt. xv. 11, "That which goeth into the mouth doth not defile a man?"

True: it is not any uncleanness in the meat, as many ancient heretics imagined, or any dirt, or dust which may stick to it by eating it without first washing the hands (of which case our Lord speaks in the text here quoted) which can defile the soul; for every creature of God is good, and whatsoever corporal filth enters in at the mouth, is cast forth into the draught; but that which defiles the soul, when a person eats meat on a fasting-day, is the disobedience of heart, in transgressing the precept of the Church of God. In like manner, when Adam eat of the forbidden fruit, it was not the apple which entered in by the mouth, but the disobedience to the law of God, which defiled him.

CHAP. III.—OF THE SACRAMENTS.

What do you mean by a Sacrament?

An institution of Christ, consisting in some outward sign or ceremony, by which grace is given to the soul of the worthy receiver.

How many such sacraments do you find in scripture?

These seven: *Baptism, Confirmation, Eucharist* (which Protestants call the Lord's Supper), *Penance, extreme Unction* (or the anointing of the sick), *Holy Orders*, and *Matrimony*.

What scripture have you for baptism?

John iii. 5, "Except a man be born of water and of the spirit, he cannot enter into the kingdom

of God." *Matt.* xxviii. 19, "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

How do you prove that this commission given to the apostles of baptizing all nations, is to be understood of baptism administered in water?

From the belief and practice of the Church of Christ in all ages, and of the apostles themselves; who administered baptism in water: *Acts* viii. 36, 38, "See here is water," said the eunuch to St. Philip, "what does hinder me from being baptized?—and they went down into the water, both Philip and the eunuch; and he baptized him." *Acts* x. 47, 48, "Can any man forbid water," said St. Peter, "that these should not be baptized who have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord."

What do you mean by Confirmation?

Confirmation is a sacrament, wherein by the invocation of the Holy Ghost, and imposition of the bishop's hands with the unction of holy chrism, a person receives the grace of the Holy Ghost, and a strength in order to the professing of his faith.

What scripture have you for Confirmation?

Acts viii. 15, 17, where Peter and John confirmed the Samaritans. "They prayed for them that they might receive the Holy Ghost—Then laid they their hands on them, and they received the Holy Ghost."

What scripture have you for the Eucharist, or the supper of the Lord?

We have the history of its institution set down

st large, *Matt. xxvi., Mark xiv., Luke xvii., 1 Cor. xi.*, and that this sacrament was to be continued in the church "till the Lord comes," that is, till the day of judgment, as we learn from St. Paul, *1 Cor. xi. 26.*

What do you mean by the sacrament of Penance?

The confession of sins, with a sincere repentance, and the priest's absolution.

What scripture have you to prove that the bishops and priests of the Church have power to absolve the sinner that confesses his sins with a sincere repentance?

John xx. 22, 23, "Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them: And whose soever sins ye retain, they are retained." *Matt. xviii. 18,* "Verily I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven." Which texts Protestants seem to understand in the same manner as we, since in their *Common Prayer Book*, in the Order for the *Visitation of the Sick*, we find this rubric: "Here shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter. After which confession the priest shall absolve him (if he humbly and heartily desire it) after this sort:

"Our Lord Jesus Christ, who hath left power to his church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences: and by his authority

committed to me, I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*"

How do you prove from the text above quoted of John xx. 22, 23, and Matt. xviii. 18, the necessity of the faithful confessing their sins to the pastors of the Church, in order to obtain the absolution and remission of them ?

Because, in the text above quoted, Christ has made the pastors of the church his *judges* in the court of conscience, with commission and authority to *bind*, or to *loose*, to *forgive*, or to *retain sins*, according to the merits of the cause, and the disposition of the penitents. Now as no judge can pass sentence without having a full knowledge of the cause ; which cannot be had in this kind of causes, which regard men's consciences, but by their own confession ; it clearly follows, that he who has made the pastors of the church the judges of men's consciences, has also laid an obligation upon the faithful to lay open the state of their consciences to them, if they hope to have their sins remitted. Nor would our Lord have given to his church the power of *retaining sins*, much less the *keys of the kingdom of heaven*, Matt. xvi. 19, if such sins as exclude men from the kingdom of heaven, might be remitted independently of the keys of the Church.

Have you any other texts of Scripture which favour the Catholic doctrine and practice of Confession ?

Yes. We find in the old law, which was a figure of the law of Christ, that such as were infected with the leprosy, which was a figure of

sin, were obliged to show themselves to the priests, and subject themselves to their judgment. See *Lev.* xiii. and xiv. *Matt.* viii. 4. Which, according to the holy Fathers, was an emblem of the confession of sins in the sacrament of penance. And in the same law a special confession of sins was expressly prescribed. *Num.* v. 6, 7, "When a man or woman shall commit any sin that men commit, to do a trespass against the Lord, and that person be guilty: Then they shall confess their sins which they have done." The same is prescribed in the New Testament, *James* v. 16, "Confess your faults one to another;" that is, to the priests or elders of the church, whom the apostle had ordered to be called for, ver. 14. And this was evidently the practice of the first Christians, *Acts* xix. 18. "Many that believed came and confessed, and shewed their deeds."

What do you mean by Extreme Unction?

You have both the full description and proof of it, *James* v. 14, 15. "Is any sick among you, let him call for the elders (*πρεσβυτέρους*, the priests) of the church, and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

What is Holy Orders?

A sacrament instituted by Christ, by which bishops, priests, &c., are consecrated to their respective functions, and receive grace to discharge them well.

When did Christ institute the Sacrament of Holy Orders?

At his last supper, when he made his apostles priests, by giving them the power of consecrating the bread and wine into his body and blood, *Luke* xxii. 19, "Do this in remembrance of me." To which he added, after his resurrection, the power of forgiving the sins of the penitent, *John* xx. 22, 23.

What scripture proof have you that Holy Orders give grace to those that receive them worthily?

The words of St. Paul to Timothy, whom he had ordained priest by imposition of hands, *2 Tim.* i. "Stir up the gift ($\tau\omicron$ χάρισμα) of God which is in thee, by the putting on of my hands;" and *1 Tim.* iv. 14, "Neglect not the gift that is in thee, which was given thee by prophecy, by the laying on of the hands of the presbytery."

When was Matrimony instituted?

It was first instituted by God Almighty in paradise between our first parents; and this institution was confirmed by Christ in the new law, *Matt.* xix. 4, 5, 6, where he concludes, "What God hath joined together, let no man put asunder."

How do you prove that Matrimony is a sacrament?

Because it is a conjunction made and sanctified by God himself, and not to be dissolved by any power of man; as being a sacred sign, or mysterious representation of the indissoluble union of Christ and his Church, *Ephes.* v. 31, 32. "For this cause shall a man leave his father and mother, and shall be joined to his wife, and they two shall be one flesh. This is a great mystery

(*μυστήριον*, a sacrament) ; but I speak concerning Christ and the church (*εἰς Χριστὸν καὶ εἰς τὴν ἐκκλησίαν*, in Christ and in the church)."

Why does not the Church allow of the marriage of the clergy ?

Because, upon their entering into holy orders, they make a vow or solemn promise to God and the Church to live continently : now the breach of such a vow as this would be a great sin ; witness St. Paul, 1 *Tim.* v. 11, 12, when speaking of widows that are for marrying after having made such a vow as this, he says, they "have damnation, because they have cast off their first faith," that is, their solemn engagement made to God.

But why does the Church receive none to holy orders but those that make this vow ?

Because she does not think it proper, that they, who by their office and functions ought to be wholly devoted to the service of God, and the care of souls, should be diverted from these duties by the distractions of a married life. 1 *Cor.* vii. 32, 33, "He that is unmarried careth for the things that belong to the Lord, how he may please the Lord. But he that is married, careth for the things that are of the world, how he may please his wife."

Why does the Church make use of so many ceremonies in administering the sacraments ?

To stir up devotion in the people, and reverence to the sacred mysteries ; to instruct the faithful concerning the effects and graces given by the sacraments ; and to perform things relating to God's honour and the salvation of souls with a becoming decency.

Have you any warrant from Scripture for the use of such ceremonies?

Yes, we have the example of Christ, who frequently used the like ceremonies. For instance, in curing the man that was deaf and dumb, *Mark* vii. 33, 34. In curing him that was born blind, *John* ix. 6, 7. In breathing upon his apostles when he gave them the Holy Ghost, *John* xx. 22, &c.

CHAP. IV.—OF THE REAL PRESENCE AND
TRANSUBSTANTIATION.

What is the doctrine of the Catholic Church in relation to this article?

We believe and profess, that in the most holy sacrament of the eucharist, there is truly, really, and substantially the body and blood, together with the soul and divinity of our Lord Jesus Christ. And that there is a conversion (or change) of the whole substance of the bread into his body, and of the whole substance of the wine into his blood; which conversion (or change) the Catholic Church calls Transubstantiation.

What proofs have you for this?

1st. *Matt.* xxvi. 26, "As they were eating, Jesus took bread and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; THIS IS MY BODY. And he took the cup and gave thanks, and gave it to them, saying, Drink ye all of it. FOR THIS IS MY BLOOD OF THE NEW TESTAMENT WHICH IS SHED FOR MANY FOR THE REMISSION OF SINS." *Mark* xiv. 22,

24, "Take, eat: This is my body—This is my blood of the New Testament which is shed for many." *Luke* xxii. 19, "This is my body which is given for you: this do in remembrance of me—This cup is the New Testament in my blood which is shed for you." *1 Cor.* xi. 24, 25. "Take, eat: This is my body which is broken for you—This cup is the New Testament in my blood." Which words of Christ, repeated in so many places, cannot be verified without offering violence to the text, any other way than by a real change of the bread and wine into his body and blood.

2ndly. *1 Cor.* x. 16, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break; is it not the communion of the body of Christ?" Which interrogation of the apostle is certainly equivalent to an affirmation; and evidently declares, that in the blessed sacrament we really receive the body and blood of Christ.

3rdly. *1 Cor.* xi. 27, 29, "Whosoever shall eat this bread or drink the cup of the Lord unworthily, shall be GUILTY OF THE BODY AND BLOOD OF THE LORD—He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, NOT DISCERNING THE BODY OF OUR LORD." Now how should a person be "guilty of the body and blood of our Lord," by receiving unworthily; if what he received were only bread and wine, and not "the body and blood of our Lord?" Or where should be the crime of "not discerning the body of our Lord," if the "body of our Lord" were not there?

4thly. *John* vi. 51, &c., "The bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove amongst themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whosoever eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day. **FOR MY FLESH IS MEAT INDEED, AND MY BLOOD IS DRINK INDEED.** He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven, not as your fathers did eat manna and are dead; he that eateth of this bread shall live for ever."

Hence the *Protestants*, in their Catechism in the Common Prayer Book, are forced to acknowledge, "that the body and blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper." Now, how that can be *verily and indeed taken and received*, which is not *verily and indeed* there, is a greater mystery than transubstantiation.

"The literal sense is hard to flesh and blood:
But nonsense never can be understood."

Dryden's Hind and Panther.

Are we not commanded, Luke xxii. 19, to receive the sacrament, in remembrance of Christ?

Yes, we are: and St. Paul, 1 Cor. xi. 26, lets

us know what it is that is to be the object of our remembrance when we receive, when he tells us, "Ye do shew (or shew forth) the Lord's death till he comes." But this remembrance is no ways opposite to the real presence of Christ's body and blood: on the contrary, what better remembrance can there be of Christ's death and passion, than to receive under the sacramental veils the same body and blood in which he suffered for us?

Why then do you blame Protestants for taking this sacrament in remembrance of Christ?

We do not blame them for taking it in *remembrance* of him: but we blame them for taking it as a *bare remembrance*, so as to exclude the reality of his body and blood. That is, we blame them for taking the *remembrance* and leaving out the substance; whereas the words of Christ require that they should acknowledge both.

But how is it possible that the sacrament should contain the real body and blood of Christ?

Because nothing is impossible to the ALMIGHTY; and it is the highest rashness, not to say blasphemy, for poor worms of the earth to dispute the power of God.

CHAP. V.—OF COMMUNION IN ONE KIND.

What is the doctrine of the Church as to this point?

We profess "that under either kind alone Christ is received whole and entire, and a true sacrament."

What proof have you for this?

Because, as we have seen in the foregoing chapter, the bread, by consecration, is truly and really changed into the body of Christ, and the wine into his blood : now both faith and reason tell us, that the living body of the Son of God cannot be without his blood, nor his blood without his body ; nor his body and blood without his soul and divinity. It is true, he shed his blood for us in his passion ; and his soul at his death was parted from his body ; but now he has risen from the dead immortal and impassible, and can shed his blood no more, nor die any more. "Christ being raised from the dead," says the apostle, *Rom. vi. 9*, "dieth no more, death has no more dominion over him." Therefore whosoever receives the body of Christ, receives Christ himself whole and entire ; there is no receiving him by parts.

But does not Christ say, John vi. 53, "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you?"

True. But according to the Catholic doctrine we do this, though we receive under one kind alone, because under either kind we receive both the body and blood of Christ ; whereas our adversaries that make this objection receive neither one nor the other, but only a little bread and wine. Besides, this objection does not sound well in *Protestant mouths*, because they say those words of Christ were not spoken of the sacrament, but only of faith.

Are all Christians commanded to drink of the cup, Matt. xxvi. 27, "Drink ye all of it?"

No : that command was only addressed to the

twelve apostles, who were the *all* that were then present, "and they all drank of it," *Mark* xiv. 23.

How do you prove, that those words are not to be understood as a command directed to all Christians?

Because the Church of Christ, which is the best interpreter of his word, never understood them so; and therefore from the very beginning, on many occasions, she gave the holy communion in one kind, for instance, to children, to the sick, to the faithful in time of persecution, to be carried home with them, &c., as appears from the most certain monuments of antiquity.

But are not the faithful thus deprived of great part of the grace of this sacrament?

No: because under one kind they receive the same as they would do under both, inasmuch as they receive Christ himself whole and entire, the author and fountain of all graces.

Why then should the priest in the mass receive in both kinds any more than the rest of the faithful?

Because the mass being a sacrifice, in which, by the institution of our Lord, the shedding of his blood and his death was to be in a lively manner represented; it is requisite that the priest, who as the minister of Christ offers this sacrifice, should, for the more lively representing of the separation of Christ's blood from his body, consecrate and receive in both kinds as often as he says mass. Whereas at other times, neither priest, nor bishop, nor the Pope himself, even upon their death-bed, receives any otherwise than the rest of the faithful, *viz.* in one kind only.

Have you any texts of Scripture that favour communion in one kind?

Yes. 1st, all such texts as promise everlasting life to them that receive, though but in *one kind*; as *John* vi. 51, "The bread that I will give is my flesh, which I will give for the life of the world." Ver. 57, "He that eateth me, even he shall live by me." Ver. 58, "He that eateth of this bread shall live for ever."

2ndly. All such texts as make mention of the faithful receiving the holy communion, under the name of *breaking of bread*, without any mention of the cup; as *Acts* ii. 42, "they continued steadfastly in the apostolic doctrine of fellowship, and in breaking of bread and in prayers." Ver. 46, "Continuing daily with one accord in the temple, and breaking bread from house to house." *Acts* xx. 7, "Upon the first day of the week, when the disciples came together to break bread." *Luke* xxiv. 30, 31, "He took bread and blessed it, and brake it, and gave it to them, and their eyes were opened and they knew him, and he vanished out of their sight." 1 *Cor.* x. 17, "We being many, are one bread, and one body, for we are all partakers of that one bread."

3rdly. 1 *Cor.* xi. 27. Where the apostle declares, that whosoever receives under either kind unworthily, is guilty both of the body and blood of Christ. "Whosoever shall eat this bread, or drink (ἢ πίνῃ) this cup of the Lord unworthily, shall be guilty of the body and blood of our Lord." Where the *Protestant* translators have evidently corrupted the text, by putting in "*and drink*," instead of "*or drink*," as it is in the original.

What are the reasons why the Church does not give the communion to all her children in both kinds?

1st. Because the danger of spilling the blood of Christ, which could hardly be avoided if all were to receive the cup. 2ndly. Because, considering how soon wine decays, the sacrament could not well be kept for the sick in both kinds. 3rdly. Because some constitutions can neither endure the taste nor smell of wine. 4thly. Because true wine in some countries is very hard to be met with. 5thly. In fine, in opposition to those heretics who deny that Christ is received whole and entire under either kind.

CHAP. VI.—OF THE MASS.

What is the Catholic doctrine as to the Mass?

That, in the Mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead.

What do you mean by the Mass?

The consecration and oblation of the body and blood of Christ under the sacramental veils or appearances of bread and wine; so that the Mass was instituted by Christ himself at his last supper: Christ himself said the first Mass; and ordained that his apostles and their successors should do the like. "Do this in remembrance of me," *Luke xxii. 19.*

What do you mean by a propitiatory sacrifice?

A sacrifice for obtaining *mercy*, or by which God is moved to *mercy*.

How do you prove that the Mass is such a sacrifice?

Because in the Mass Christ himself, as we have seen, chap. iv., is really present, and by virtue of the consecration is there exhibited and presented to the eternal Father under the sacramental veils, which by their separate consecration represent his death. Now what can more move God to mercy, than the oblation of his only Son there really present, and under this figure of death, representing to his Father that death which he suffered for us?

What scripture do you bring for this?

The words of consecration as they are related by St. *Luke*, chap. xxii. 19, 20. "This is my body which is given for you—This cup is the new testament in my blood which (cup) is shed for you." For if the cup was shed for us, that is, for our sins, it must needs be *propitiatory*, at least, by applying to us the fruits of the *bloody sacrifice* of the cross.

What other texts of the scripture do the Fathers apply to the sacrifice of the Mass?

1. The words of God in the first chapter of the prophet *Malach.* vi. 10, 11, where rejecting the Jewish sacrifice, he declares his acceptance of that sacrifice or *pure offering* which should be made to him in every place among the *Gentiles*. 2ndly. Those words of the Psalmist, *Ps.* cx. 4, "Thou art a priest for ever according to the order of Melchisedech:" why according to the order of Melchisedech, say the holy Fathers, but by reason of the sacrifice of the Eucharist, pre-

figured by that bread and wine offered by Melchisedech, *Gen.* xiv. 18.

Why does the Church celebrate the Mass in the Latin, which the people for the most part do not understand?

1st. Because it is the ancient language of the church used in the public liturgy in all ages in the western parts of the world. 2ndly. For a greater uniformity in the public worship; that so a Christian, in whatsoever country he chances to be, may still find the liturgy performed in the same manner, and in the same language to which he is accustomed at home. 3rdly. To avoid the changes which all vulgar languages are daily exposed to. 4thly. Because the Mass being a sacrifice which the priest, as minister of Christ, is to offer, and the prayers of the Mass being mostly fitted for this end, it is enough that they be in a language which he understands. Nor is this any ways injurious to the people, who are instructed to accompany him in every part of this sacrifice by prayers accommodated to their devotion, which they have in their ordinary prayer-books.

What is the best manner of hearing Mass?

The Mass being instituted for a standing memorial of Christ's death and passion, and being in substance the same sacrifice as that which Christ offered upon the cross, because both the priest and victim is the same Jesus Christ; there can be no better manner of hearing Mass than by meditating on the death and passion of Christ there represented; and putting one's self in the same dispositions of faith, love, repentance, &c.,

as we should have endeavoured to excite in ourselves had we been present at his passion and death on Mount Calvary.

What are the ends for which this sacrifice is offered to God?

Principally these four, which both priest and people ought to have in view. 1. For God's own honour and glory. 2. In thanksgiving for all his blessings conferred on us through Jesus Christ our Lord. 3. In satisfaction for our sins through his blood. 4. For obtaining grace and all necessary blessings from God.

CHAP. VII.—OF PURGATORY.

What is the doctrine of the Church as to this point?

We constantly hold that there is a Purgatory ; and that the souls therein detained are helped by the suffrages of the faithful : that is, by the prayers and alms offered for them, and principally by the holy sacrifice of the Mass.

What do you mean by Purgatory?

A middle state of souls which depart this life in God's grace, yet not without some lesser stains or guilt of punishment, which retards them from entering heaven. But as to the particular place where these souls suffer, or the quality of the torments which they suffer, the church has decided nothing.

What sort of Christians then go to Purgatory?

1st. Such as die guilty of lesser sins, which we commonly call *venial* ; as many Christians do, who, either by sudden death or otherwise, are

taken out of this life before they have repented for these ordinary failings. 2ndly. Such as having been formerly guilty of greater sins, have not made full satisfaction for them to the divine justice.

Why do you say, that those who die guilty of lesser sins go to Purgatory ?

Because such as depart this life before they have repented of these venial frailties and imperfections, cannot be supposed to be condemned to the eternal torments of hell, since the sins of which they are guilty are but small, which even God's best servants are more or less liable to. Nor can they go straight to heaven in this state, because the scripture assures us, *Rev.* xxi. 27, "There shall in no wise enter thither anything that defileth." Now every sin, be it ever so small, certainly defileth the soul. Hence our Saviour assures us, that we are to render an account "even for every idle word." *Matt.* xii. 36.

Upon what then do you ground your belief of Purgatory ?

Upon scripture, tradition, and reason.

How upon Scripture ?

Because the scripture in many places assures us, "that God will render to every one according to his works," *Ps.* lxii. 12, *Matt.* xvi. 27, *Rom.* ii. 6, *Revel.* xxii. 12. Now this would not be true, if there were no such thing as Purgatory ; for how would God render to every one according to his works, if such as die in the guilt of any even the least sin, which they have not taken care to blot out by repentance, would nevertheless go straight to heaven ?

Have you any texts which the Fathers and ecclesiastical writers interpret of Purgatory ?

Yes ; 1 Cor. iii. 13, 14, 15, " Every man's work shall be made manifest. For the day shall declare it, because it shall be revealed by fire. And the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon " (that is, upon the foundation, which is Jesus Christ, ver. 11), " he shall receive a reward. If any man's works shall be burnt, he shall suffer loss: BUT HE HIMSELF SHALL BE SAVED, YET SO AS BY FIRE." From which text it appears, that such as both in their faith, and in the practice of their lives, have stuck to the foundation, which is Jesus Christ, so as not to forfeit his grace by mortal sin ; though they have otherwise been guilty of great imperfections, by building *wood, hay, and stubble* (ver. 12), upon this foundation ; it appears, I say, that such as these, according to the apostle, must pass through a fiery trial, at the time that " every man's work shall be made manifest : " which is not till the next life ; and that they shall be " saved " indeed, " yet so as by fire," that is, by passing first through Purgatory.

2ndly. *Matt. v. 25*, " Agree with thine adversary quickly, whilst thou art in the way with him : lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily, I say unto thee, thou shalt by no means come out thence till thou hast paid the uttermost farthing." Which text *St. Cyprian*, one of the most ancient

Fathers, understands of the prison of Purgatory *Epistle 52, ad Antonianum.*

3rdly. *Matt. xii. 32*, "Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Which last words plainly imply, that some sins, which are not forgiven in this world, may be forgiven in the world to come; otherwise, why should our Saviour make any mention of forgiveness in the world to come? Now, if there may be forgiveness of sins in the world to come, there must be a purgatory; for in hell, there is no forgiveness, and in heaven, no sin.

Besides, a middle place is also implied, *1 Pet. iii. 18, 19, 20*, where Christ is said, by his spirit to have gone and "preached to the spirits in prison which some time were disobedient." Which prison could be no other than Purgatory; for as to the spirits that were in the prison of hell, Christ did certainly not go to preach to them.

How do you ground the belief of Purgatory upon Tradition?

Because both the *Jewish* Church long before our Saviour's coming, and the *Christian* Church from the very beginning in all ages and all nations, have offered prayers and sacrifice for the repose and relief of the faithful departed: as appears in regard to the *Jews* from *2 Machab. xii.* where this practice is approved of, which books of *Machabees*, the church, says *St. Augustine, l. 18, de Civ. Dei, c. 36*, accounts canonical, though the *Jews* do not. And in regard to the *Christian* church, the same is evident from all the *Fathers*,

and the most ancient liturgies. Now such prayers as these evidently imply the belief of a purgatory; for souls in heaven stand in no need of our prayers, and those in hell cannot be bettered by them.

How do you ground the belief of Purgatory upon reason?

Because reason clearly teaches these two things: 1st. That all and every sin, how small soever, deserves punishment. 2ndly. That some sins are so small, either through the levity of the matter, or for want of full deliberation in the action, as not to deserve eternal punishment. From whence it is plain, that besides the place of eternal punishment, which we call hell, there must be also a place of temporal punishment for such as die in lesser sins, and this we call Purgatory.

CHAP. VIII.—OF THE VENERATION AND
INVOCATION OF SAINTS.

What is the Catholic doctrine touching the veneration and invocation of saints?

We are taught 1st, That there is an honour and veneration due to the angels and saints. 2ndly, That they offer up prayers to God for us. 3rdly, That it is good and profitable to invoke them, that is, to have recourse to their intercession and prayers. 4thly, That their relics are to be had in veneration.

SECT. I.—*Of the veneration of the Angels and Saints.*

How do you prove, that there is an honour and veneration due to the angels and saints?

44 *Veneration of Angels and Saints.*

Because they are God's angels and saints, that is to say, most faithful servants, courtiers, friends, and favourites of the King of kings, who, having highly honoured him, are now highly honoured by him, as he has promised, 1 *Sam.* ii. 30, "Them that honour me I will honour."

2ndly. Because they have received from the Lord most eminent and supernatural gifts of *grace* and *glory*, which make them truly worthy of our honour and veneration, and therefore we give it them as their due, according to that of the apostle, *Rom.* xiii. 7, "Honour to whom honour is due."

3rdly. Because the angels of God are our guardians, tutors, and governors: as appears from many texts of scripture, *Ps.* xci. 11, 12, "He shall give his angels charge over thee to keep thee in all thy ways; they shall bear thee up in their hands, lest thou dash thy foot against a stone." *Matt.* xviii. 10, "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father that is in heaven." *Heb.* i. 14, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation." It is therefore evidently the will of God that we should have a religious veneration for these heavenly guardians. *Exodus* xxiii. 20, 21, "Behold I send an angel before thee to keep thee in the way, and to bring thee into the place which I have prepared; beware of him, and obey his voice, provoke him not, for my name is in him."

4thly. Because God has promised to his saints

a power over all nations, *Rev.* ii. 26, 27, "He that overcometh, and keepeth my words unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron—even as I received of my Father." *Rev.* v. 10, "Thou hast made us unto our God kings and priests, and we shall reign on the earth." Therefore all nations ought to honour the saints, as having received from God this kingly power over them.

5thly. Because we have instances in scripture of honour and veneration paid to the angels by the servants of God; see *Joshua* v. 14, 15.

6thly. Because the church in all ages has paid this honour and veneration to the saints, by erecting churches and keeping holidays in their memory: a practice which the English Protestants have also retained.

Do you then worship the angels and saints as gods, or give them the honour that belongs to God alone?

No, God forbid; for this would be a high treason against his divine Majesty.

What is the difference between the honour which you give to God, and that which you give to the saints?

There is no comparison between the one and the other. We honour God with a sovereign honour, as the Supreme Lord and Creator of all things, as our first beginning and our last end; we believe in *him alone*; we hope in him alone; we love him above all things. To him alone we pay our homage of divine adoration, praise, and sacrifice; but as for the saints and angels, we only reverence them with an inferior

honour, as belonging to him, for his sake, and upon account of the gifts which they have received from him.

Do you not give a particular honour to the Virgin Mary?

Yes, we do, by reason of her eminent dignity of *Mother of God*, for which "all generations shall call her blessed," *Luke* i. 48. As also by reason of that fulness of grace which she enjoyed in this life, and the sublime degree of glory to which she is raised in heaven. But still, even this honour, which we give to her, is infinitely inferior to that which we pay to God, to whom she is indebted for all her dignity, grace, and glory.

SECT. II.—*That the Saints and Angels pray to God for us.*

How do you prove this?

1st. From *Zachariah* i. 12, where the prophet heard an angel praying for *Jerusalem*, and the cities of *Judah*: "The angel of the Lord answered and said: O Lord of Hosts, how long wilt thou not have mercy on Jerusalem, and on the cities of Judah, against which thou hast had indignation these threescore and ten years?"

2ndly. From *Revel.* v. 8, "The four and twenty elders fell down before the Lamb, having every one of them harps and golden vials full of odour, which are the prayers of the saints." And *Rev.* viii. 4, "The smoke of the incense with the prayers of the saints ascended up before God out of the angel's hand." From which text it is evident, that both the saints and angels offer up

to God the prayers of the saints, that is, of the faithful upon earth.

3rdly. Because we profess in the Creed *the communion of saints*; and St. Paul, *Heb.* xii. 22, 23, 24, speaking of the children of the Church of Christ, tells them that they have a fellowship with the saints in heaven: "You are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born which are written in heaven, and to the spirits of just men made perfect, *and to Jesus the Mediator, &c.*" Therefore the children of the Church of Christ upon earth are fellow-members with the saints in heaven, of the same body under the same head, which is Christ Jesus. Hence the same apostle, *Galat.* iv. 26, calls the heavenly "Jerusalem our mother;" and *Ephes.* ii. 19, tells us, that we are "fellow-citizens with the saints." Therefore the saints in heaven have a care and solicitude for us as being members of the same body, it being the property of the members of the same body to be solicitous for one another, 1 *Cor.* xii. 25, 26. Consequently the saints in heaven pray for us.

4thly. Because according to the doctrine of the apostle, 1 *Cor.* iii. 8, it is the property of the virtue of charity not to be lost in heaven, as faith and hope are there lost: "Charity," saith St. *Paul*, "never faileth." On the contrary, this heavenly virtue is perfected in heaven, where by seeing God face to face, the soul is inflamed with a most ardent love for God, and for his sake loves exceedingly his children, her brethren, here

below ; how then can the saints in heaven, having so perfect a charity for us, not pray for us, since the very first thing that charity prompts a person to do, is to seek to succour and assist those whom he loves ?

5thly. Because we find, *Luke* xvi. 27, 28, the rich glutton in hell petitioning in favour of his five brethren here upon earth : how much more are we to believe, that the saints in heaven intercede for their brethren here ?

6thly. Because, *Revel.* vi. 10, the souls of the martyrs pray for justice against their persecutors, who had put them to death ; how much more do they pray for mercy for the faithful children of the church ?

7thly. In fine, because our Lord, *Luke* xvi. 9, tells us, "make to yourselves friends of the mammon of unrighteousness ; that when ye fail' they may receive you into everlasting habitations." Where he gives us to understand, that the servants of God, whom we have helped by our alms, after themselves have got to heaven, help and assist us to enter into that everlasting kingdom.

SECT. III.—*Of the Invocation of Saints.*

What do you mean by the Invocation of Saints ?

I mean such petitions or requests as are made to desire their prayers and intercession for us.

Do Catholics pray to Saints ?

If by *praying to Saints*, you mean addressing ourselves to them as the authors or disposers of grace and glory, or, in such manner, as to suppose that they had any power to help us inde-

pendently of God's good-will and pleasure, we do not *pray to them*, but condemn all such addresses as superstitious and impious. But if, by *praying to saints*, you mean no more than desiring them to pray to God for us, in this sense we hold it both good and profitable to *pray to the saints*.

How do you prove, that it is good and profitable to desire the saints and angels in heaven to pray to God for us ?

Because it is good and profitable to desire the servants here upon earth to pray for us : " for the prayers of a righteous man availeth much," *James* v. 16. *Moses* by his prayers obtained mercy for the children of *Israel*, *Exod.* xxii. 11, 14. And *Samuel* by his prayers defeated the *Philistines*, 1 *Sam.* vii. 8, 9, 10. Hence *St. Paul*, in almost all his epistles, desires the faithful to pray for him, *Rom.* xv. 30, *Eph.* vi. 18, 19, 1 *Thess.* v. 25, *Heb.* xiii. 13. And God himself, *Job* xlii. 8, commanded *Eliphaz* and his friends to go to *Job*, that *Job* should pray for them, promising to accept of his prayers. Now, if it be acceptable to God, and good and profitable to ourselves, to seek the prayers and intercession of God's servants here on earth, must it not be much more so to seek the prayers and intercession of the saints in heaven ; since both their charity for us, and their credit and interest with God, is much greater now, than when they were here upon earth.

But does it not argue a want of confidence in the infinite goodness of God, and the super-

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abounding merits of Jesus Christ our Redeemer, to address ourselves to the saints for their prayers and intercession ?

No more than to address ourselves to our brethren here below, as Protestants do when they desire the prayers of the congregation ; since we desire no more of the saints, than what we desire of our brethren here below, *viz.* that they would pray for us, and with us, to the infinite goodness of God, who is both our Father and their Father, our Lord and their Lord, by the merits of his Son Jesus Christ, who is both our Mediator and their Mediator. For though the goodness of God, and the merits of Christ, be infinite, yet, as this is not to exempt us from frequent prayer for ourselves, so much recommended in scripture, so it is no reason for our being backward in seeking the prayers of others, whether in heaven or earth, that so God may have the honour, and we the benefit, of so many more prayers.

But is there no danger, by acting thus, of giving to the saints the honour which belongs to God alone ?

No ; it is evident, that to desire the prayers and intercessions of the saints is by no means giving them an honour which belongs to God alone ; so far from it, that it would even be a blasphemy to beg of God to *pray for us* ; because whosoever desires any one to *pray for him* for the obtaining a grace or blessing, supposes the person to whom he thus addresses himself to be inferior and dependent of some other by whom this grace or blessing is to be bestowed.

Have you any reason to think that the saints and angels have any knowledge of your addresses or petitions made to them?

Yes, we have. 1st. Because our Lord assures us, *Luke* xv. 10, that "there is a joy in the presence of the angels of God, over one sinner that repenteth." For if they rejoice at our repentance, consequently they have a knowledge of our repentance; and if they have a knowledge of our repentance, what reason can we have to doubt of their knowing our petitions also? And what is here said of the angels is also to be understood of the saints, of whom our Lord tells us, *Luke* xx. 36, that "they are equal unto the angels."

2ndly. Because the angels of God, who, as we have already seen, are our *guardians*, are always amongst us, and therefore cannot be ignorant of our requests; especially since, as we have also seen from *Rev.* v. 8, and viii. 4, both angels and saints offer up our prayers before the throne of God, and therefore must needs know them.

3rdly. Because it appears from *Rev.* xi. 15, and *Rev.* xix. 1, 2, that the inhabitants of heaven know what passeth upon earth. Hence *St. Paul*, 1 *Cor.* iv. 9, speaking of himself and his fellow-apostles, saith, "We are made a spectacle unto the world, and to angels, and to men."

4thly. We cannot suppose that the saints and angels, who enjoy the light of glory, can be ignorant of such things, as the prophets and servants of God in this world have often known by the light of grace, and even the very devils by the light of nature alone: since the light of glory is so much more perfect than the light of grace or

nature, according to the apostle, 1 *Cor.* xiii. 12. "For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even also as I am known;" that is, by a most perfect knowledge. Hence, 1 *John* iii. 2, it is written, "we shall be like him (*God*), for we shall see him as he is." Now it is certain that the servants of God in this world, by a special light of grace, have often known things that passed at a great distance, as *Elisha*, 2 *Kings* v., knew what passed between *Naaman* and his servant *Gehazi*, and 2 *Kings* vi., what was done by the king of *Syria* in his private chamber. It is also certain that the devils, by the mere light of nature, know what passes amongst us, as appears by the correspondence they hold with magicians, and by their being our accusers, *Rev.* xii. 10. Therefore we cannot reasonably question, but that the saints in heaven know the petitions which we address unto them.

5thly. In fine, because it is weak reasoning to argue from our corporal hearing (the object of which being *sound*, that is, a motion or undulation of the air, cannot reach beyond a certain distance) to the hearing of spirits, which is independent on sound, and consequently independent of distance; though the manner of it be hard enough to explicate, to those who know no other hearing but that of the corporal one.

Have you any other warrant in scripture for the invocation of angels and saints?

Yes; we have the example of God's best servants. Thus *Jacob*, *Gen.* xlviii. 15, 16, begs the blessing of his angel guardian for his two

Of Relics.

grandsons, *Ephraim* and *Manasseh*. "God before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long until this day, the angel which redeemed me from all evil, bless the lads." The same *Jacob*, *Hosea* xii. 4, "wept and made supplication to an angel." And *St. John*, *Rev.* i. 4, writing to the seven churches of *Asia*, petitions for the intercession of the seven chief angels in their favour. "Grace be unto you, and peace from him, which is, and which was, and which is to come, and from the seven spirits which are before his throne."

Of Relics.

What do you mean by Relics?

The bodies or bones of saints, or anything else that has belonged to them.

What grounds have you for paying a veneration to the relics of the saints?

Besides the ancient tradition and practice of the first ages, attested by the best monuments of antiquity, we have been warranted to do so by many illustrious miracles done at the tombs and by the relics of the saints. (See *St. Augustine*, l. 22, *Of the City of God*, cap. 8.) Which God, who is truth and sanctity itself, would never have effected, if this honour paid to the precious remnants of his servants were not agreeable to him.

Have you any instances in scripture of miracles done by relics?

Yes; we read in 2 *Kings* xiii. 21, of a dead man raised to life by the bones of the prophet *Elisha*; and *Acts* xix. 12, "From the body of Paul were brought unto the sick, handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them."

CHAP. IX.—OF IMAGES.

What is your doctrine as to images?

We hold that the images or pictures of Christ, of his blessed Mother ever a Virgin, and of other saints, are to be had and retained; and that due honour and veneration is to be given them.

Do you not worship images?

No, by no means, if by *worship* you mean *divine honour*; for this we do not give to the highest angel or saint, nor even to the Virgin Mary, much less to images.

Do you not pray to images?

No, we do not; because, as both our catechism and common sense teach us, *They can neither see, nor hear, nor help us.* Doway Catechism.

Why then do you pray before an image or crucifix?

Because the sight of a good picture or image, for example, of Christ upon the cross, helps to enkindle devotion in our hearts towards him that has loved us to that excess, as to lay down his life for the love of us.

Are you taught to put your trust and confidence in images, as the heathens did in their

idols ; as if there were a certain virtue, power, or divinity residing in them ?

No, we are expressly taught the contrary by the council of *Trent*, Session 25.

How do you prove, that it is lawful to make or keep the images of Christ and his saints ?

Because God himself commanded *Moses*, *Exod.* xxv. 18, 19, 20, 21, to make two cherubims of beaten gold, and place them at the two ends of the mercy-seat over the ark of the covenant in the very sanctuary. "And there," says he, ver. 22, "will I meet thee, and I will commune with thee from above the mercy-seat from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." God also commanded, *Numb.* xxi. 8, 9, a serpent of brass to be made, for the healing of those who were bit by the fiery serpents ; which serpent was an emblem of Christ, *John* iii. 14, 15.

But is it not forbidden, Exod. xx. 4, "to make the likeness of anything in heaven above, or in the earth beneath, or in the waters under the earth ?"

It is forbidden "to make to ourselves" any such image or likeness ; that is to say, to make it our God, or to put our trust in it, and to give it the honour which belongs to God ; which is explained by the following words, "Thou shalt not bow down thyself to them" (that is, "thou shalt not adore them," for so both the *Septuagint* and *Vulgate* translate it), "or serve them." Other-

wise, if all likenesses were forbid by this commandment, we should be obliged to fling down our sign-posts, and deface the king's coin.

What kind of honour do Catholics give to the images of Christ and his saints ?

A relative honour.

What do you mean by a relative honour ?

By a *relative honour*, I mean an honour which is given to anything, not for any intrinsic excellence or dignity in the thing itself, but barely for the relation it has to something else ; as when the courtiers bow to the chair of state, or *Christians* to the name of *Jesus*, which is an image or remembrance of our Saviour to the ear, as the crucifix is to the eye.

Have you any instances of this relative honour allowed by Protestants ?

Yes ; in the honour they give to the name of *Jesus*, to their churches, to the altar, to the Bible, to the symbols of bread and wine in the sacrament. Such also was the honour which the *Jews* gave to the ark and cherubims, and which *Moses* and *Joshua* gave to the land on which they stood, as being "holy ground," *Exod.* iii. 5, *Jos.* v. 15, &c.

How do you prove that there is a relative honour due to the images or pictures of Christ and his saints ?

From the dictates of common sense and reason, as well as of piety and religion, which teach us to express our love and esteem for the persons whom we honour, by setting a value upon all things that belong to them, or have any relation

to them; thus a loyal subject, a dutiful child, a loving friend, value the pictures of their king, father, or friend: and those who make no scruple of abusing the image of Christ, would severely punish the man that would abuse the image of his king.

Does your church allow of images of God the Father, or of the blessed Trinity?

Our profession of faith makes no mention of such images as these: yet we do not think them unlawful, provided that they be not understood to bear any likeness or resemblance of the divinity, which cannot be expressed in colours, or represented by any human workmanship. For, as *Protestants* make no difficulty of painting the Holy Ghost under the figure of a dove, because he appeared so when Christ was baptized, *Matt.* iii. 16, so we make no difficulty of painting God the Father under the figure of a venerable old man, because he appeared in that manner to the prophet *Daniel*, vii. 9.

CHAP. X.—OF INDULGENCES.

What do you mean by Indulgences?

Not leave to commit sin, or pardon for sins to come: but only a releasing, by the power of the keys committed to the church, the debt of temporal punishment, which may remain due upon account of our sins, after the sins themselves, as to the guilt and eternal punishment, have been already remitted by repentance and confession.

Can you prove from scripture that there is a punishment often due upon account of our sins, after the sins themselves have been remitted ?

Yes ; this evidently appears in the case of King *David*, 2 *Sam.* xii., where although the prophet *Nathan*, upon his repentance, tells him, ver. 13, "The Lord hath put away thy sin," yet he denounces unto him many terrible punishments, ver. 10, 11, 12, 14, which should be inflicted by reason of this sin ; which accordingly afterwards ensued.

What is the faith of your church touching Indulgences ?

It is comprised in these words of our profession of faith : *I affirm that the power of indulgences was left by Christ in the church, and that the use of them is most wholesome to Christian people.*

Upon what scripture do you ground this ?

The power of granting indulgences was left by Christ to the church ; *Matt.* xvi. 19, "I will give unto thee the keys of the kingdom of heaven : and whatsoever thou shalt bind on earth, shall be bound in heaven ; and whatsoever thou shalt loose on earth, shall be loosed in heaven." And we have an instance in scripture of *St. Paul's* granting an indulgence to the *Corinthian* whom he had put under penance for incest : 2 *Cor.* ii. 10. "To whom ye forgive anything" (he speaks of the incestuous sinner whom he had desired them not to receive), "I forgive also ; for if I forgave anything, to whom I forgave it, for your sakes forgave I it in the person of

Christ:" that is, by the power and authority received from him.

CHAP. XI.—OF THE SUPREMACY OF ST. PETER
AND HIS SUCCESSORS.

What is the Catholic doctrine as to the Pope's supremacy?

It is comprised in these two articles: 1. That St. *Peter* by divine commission was head of the Church of Christ. 2. That the Pope or Bishop of *Rome*, as successor to St. *Peter*, is at present head of the Church, and Christ's Vicar upon earth.

How do you prove St. Peter's supremacy?

First, From the very name of *Peter* or *Cephas*, which signifies a *rock*, which name our Lord, who does nothing without reason, gave to him, who before was called *Simon*, to signify that he should be *as the rock* or *foundation* upon which he would build his church. According to what he himself declared, *Matt.* xvi. 18, when he told him, "Thou art *Peter*" (that is, a *rock*), "and upon THIS ROCK will I build my church, and the gates of hell shall not prevail against it."

2ndly. From the following words, *Matt.* xvi. 19, "I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven." Where, under the figure of "the

keys of the kingdom of heaven," our Lord ensureth to *Peter* the chief authority in his church ; as when a king gives to one of his officers the keys of a city, he thereby declares that he makes him governor of that city.

3rdly. From *Luke* xii. 31, 32, "The Lord said *Simon, Simon*, behold Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee, that thy faith fail not, and when thou art converted strengthen thy brethren." In which text our Lord not only declared his particular concern for *Peter*, in praying for him that his faith might not fail ; but also committed to him the care of his brethren, the other apostles, in charging him to confirm or strengthen them.

4thly. From *John* xxi. 15, &c., "*Jesus* said to *Simon Peter, Simon*, son of *Jonas*, lovest thou me more than these? He saith unto him, Yea, Lord ; thou knowest that I love thee. He saith to him, FEED MY LAMBS. He saith to him again the second time, *Simon*, son of *Jonas*, lovest thou me? He saith unto him, Yea, Lord ; thou knowest that I love thee. He saith unto him, FEED MY SHEEP. He saith unto him the third time, *Simon*, son of *Jonas*, lovest thou me? *Peter* was grieved because he said unto him the third time, lovest thou me? And he said unto him, Lord, thou knowest all things ; thou knowest that I love thee. *Jesus* saith unto him, FEED MY SHEEP." In which texts our Lord, in a most solemn manner, thrice committed to *Peter* the care of his whole flock, of all his sheep, without exception, that is, of his whole church.

How do you prove that this commission given to Peter, descends to the Pope or Bishop of Rome ?

Because, by the unanimous consent of the Fathers, and the traditions of the church in all ages, the Bishops of *Rome* are the successors of *St. Peter*, who translated his chair from *Antioch* to *Rome*, and died Bishop of *Rome*. Hence the See of *Rome* in all ages is called *The See of Peter, the Chair of Peter*, and absolutely the *See Apostolic*: and in that quality has from the beginning exercised jurisdiction over all other churches, as appears from the best records of ancient history.

Besides, supposing the supremacy of *St. Peter*, which we have proved above from plain scripture; it must consequently be allowed that this supremacy which Christ established for the better government of his church and maintaining of unity, was not to die with *Peter*, no more than the church, which he promised should stand for ever. For how can any *Christian* imagine, that Christ should appoint a head for the government of his church and maintaining of unity during the apostles' time; and design another government for succeeding ages, when there was like to be so much more need of a head? Therefore we must grant that *St. Peter's* supremacy was by succession to descend to somebody. Now I would willingly know who has half so fair a title to this succession as the Bishop of *Rome*?

Why do you call the Roman church the Mother and Mistress of all Churches?

Because, as we have already seen, her bishop is

St. *Peter's* successor, and Christ's vicar upon earth ; and consequently the father and pastor of all the faithful ; and therefore the church, as being St. *Peter's* See, is the mother of all churches.

CONCLUSION.

Have you anything more to add in confirmation of all these tenets contained in your profession of faith ?

I shall add no more than this, that having already proved in the first chapter, that the church in communion with *Rome* is the true and only Church of Christ, and consequently her councils and pastors, the guides of divine appointment, which Christ has established to be our conductors in the way to a happy eternity : it follows that we should, without further hesitation, believe and profess, what they believe and profess : and condemn and reject, what they condemn and reject : assuring ourselves that by doing thus we shall be secure, since we shall follow those guides which Christ himself has appointed, whom he has commanded us to hear, and with whom he has promised to abide to the end of the world.

Why do you in your profession of faith make declaration of receiving in particular the doctrine of the Council of Trent ?

Because this was the last general council called in opposition to the new doctrine of *Luther* and

Calvin: and therefore we particularly declare our assent to the decrees of this council, as being levelled against those heresies which have been most prevalent in these two last ages.

May the God of unity, peace, and truth, by his infinite mercy conduct all *Christians* to unity, peace, and truth. *Amen. Amen.*

AN APPENDIX.

IN which are briefly proposed the motives, or rational inducements, to the *Catholic* faith, which, according to Dr. *Jeremy Taylor*, a learned *Protestant* Prelate (*Lib. of Proph. Sect. 20, p. 249, 250*), may very easily persuade persons of much reason, and more piety, to retain that which they know to have been the religion of their forefathers, and which have had actual possession and seizure of men's understandings, before the opposite professions had a name, p. 251.

1st. *I consider*, says he, p. 429, that those doctrines that have had long continuance and possession in the church, cannot easily be supposed in the present professors to be a design, since they have received them from so many ages.—Long prescription is a prejudice oftentimes so insupportable that it cannot with many arguments be retrenched, as relying upon these grounds, that truth is more ancient than falsehood; that God would not for so many ages forsake his church, and leave her in an error; that whatsoever is

New is not only suspicious but false : which are suppositions pious and plausible enough. We have proved them not only to be *pious and plausible suppositions*, but the plain doctrine of the word of God, *chap. 1, sect. 1 and 3.* He adds for other motives.

2. *The beauty and splendour of their church ; their pompous services ; the stateliness and solemnity of the hierarchy.*

3. *Their name of CATHOLIC, which they suppose their own due.* They have certainly reason to suppose so, if the possession or prescription of seventeen ages can make it their due. I am sure it has fixed it so strongly upon them, that even their adversaries cannot help giving it them on many occasions.

4. *The antiquity of many of their doctrines.* He should have said *All* ; but this could not be expected from a *Protestant*.

5. *The continued succession of their bishops ; their immediate derivation from the apostles.*

6. *Their title to succeed St. Peter ; the supposal and pretence of his personal prerogatives ; grounded upon plain scripture, as we have seen, chap. xi., and therefore no vain pretence.*

7. *The multitude and variety of people which are of their persuasion.*

8. *Apparent consent with antiquity, in many ceremonials which other churches have rejected ; and a pretended, and sometimes an apparent consent with some elder ages in matters doctrinal.* Here he minces the matter for fear of allowing too much : yet cannot dissemble, that venerable antiquity is apparently on the *Catholic* side.

9. *The great consent of one part with another, in that part which most of them affirm to be of faith. The great differences commenced among their adversaries.* Whose first fathers and teachers, from the very beginning of their pretended Reformation, went quite different ways, even to an utter breach of communion, which never since could be repaired.

10. *Their happiness of being instrumental in converting diverse nations.* Whereas none of the Reformed Churches have ever yet converted one.

11. *The piety and austerity of their religious orders of men and women. The single life of their priests and bishops. The severity of their fasts, and their exterior observances.* All which the good-natured Reformation has laid aside.

12. *The great reputation of their first bishops for faith and sanctity. The known holiness of some of those persons, whose institutes the religious persons pretend to imitate.*

13. *Their miracles, true or false,* says the Doctor. True, say I, if any faith may be given to the most certain records of all nations.

14. *The casualties and accidents that have happened to their adversaries.* I suppose he means such as *Luther's* sudden death after a plentiful supper; *Zuinglius's* falling in battle, defending his Reformed Gospel, sword in hand; *Oecolampadius's* being found in his bed, oppressed, as *Luther* will have it (*L. de Miss. privata et Unct. Sacerd. T. 7, Wit. fol. 230*), by the devil; *Calvin's* dying of a strange complication of distempers, consumed alive by vermin, &c.

15. *The oblique arts and indirect proceedings*

of some who departed from them. In manifestly corrupting the scripture, as the first *Protestants* did in all their translations, to make it chime with their errors; in quoting falsely the Fathers and ecclesiastical writers; in perpetually misrepresenting in their sermons and writings, the *Catholic* church and her doctrine; a fault from which the Doctor himself is not exempt, &c.

I have passed over some other things of less weight, which he alleges in the same place; and shall only desire the reader to compare the motives by which the concessions of this prelate, so much esteemed by all *Protestants*, may retain *Catholics* at present in the religion of their forefathers, with these motives which St. *Augustine* alleged, 1300 years ago, against the heretics of his time, and by which he declares himself to have been retained in the *Catholic* church, *L. contra Epistolam Fund. c. 4.* “Not to speak,” says he, “of that true wisdom which you do not believe to be in the *Catholic* church; there are many other things which most justly hold me in her communion. 1. The agreement of people and nations. 2. The authority begun by miracles, nourished by hope, increased by charity, confirmed by antiquity. 3. A succession of prelates descending from *Peter* the apostle, to whom Christ after his resurrection committed his flock, to the present Bishop. Lastly, the very name of *Catholic*, of which this church alone has not without reason in such manner kept possession, that though all heretics desire to be called *Catholics*, yet if a stranger ask them where the *Catholics* go to church, none of

‘ them all has the face to point out his now “ church, or meeting-house.” These were St. *Augustine’s* motives for being a *Catholic*, and these are ours.

Besides, we cannot dissemble that there are many shocking circumstances in the whole management of the pretended Reformation, which deter us from embracing it, whatever temporal inconveniences we are forced to sustain by this recusancy.

1. The first reformer, *Martin Luther*, had nothing of extraordinary edification in his life and conversation. On the contrary, all his works declare him to have been a man of an implacable nature, rigidly self-willed, impatient of contradiction, and rough and violent in his declamations against all those, of what quality soever, who dissented in the least from him. But what was the most scandalous in a pretended restorer of the purity of religion, was his marrying a nun, after the most solemn vows by which both he and she had consecrated themselves to God in the state of perpetual continency. In which he was imitated by a great part of the first reformed ministers.

2. He and his first associates were certainly schismatics, because they separated themselves from all churches, pure or impure, true or false, that were then upon earth, and stood alone upon their own bottom. Therefore, if there was any such thing then in the world as *the true Church of Christ* (as there must always be, if the scripture and creed be true), *Luther* and his followers separating from all churches, must have separated

from the true church, and consequently must have been schismatics. *At first*, says *Luther*, in the preface to his works, *I was alone*. Which is confirmed by *Dr. Tillotson*, Serm. 49, p. 588, and *Mr. Collier*, in his Historical Dictionary, under *Martin Luther*, where he praises his magnanimity in having *opposed himself alone to the whole earth*.

3. It appears from his book *de Miss. Privata & Unct. Sacerd.* T. 7, Wit. fol. 228, &c., that he learnt no small part of his Reformation from the Father of lies, in a nocturnal conference, of which he there gives his readers an account.

4. Those that were the most busy in promoting the Reformation here at home, were for the most part men of most wretched characters, such as King *Henry VIII.* and the leading men in the government, during the minority of *Edward VI.*, not to speak of the ministry of Queen *Elizabeth*, *the most wicked*, says a late *Protestant* historian (*Short View of Eng. Hist.* p. 273), *that ever was known in any reign*.

5. The foundations of the Reformation in *England*, were laid in manifold sacrileges, in pulling down monasteries and other houses consecrated to God, rifling and pillaging churches, alienating church lands, &c., as may be seen in the History of the Reformation, by *Dr. Heylin*.

6. The Reformation was everywhere introduced by lay authority, and for the most part in direct opposition to, and contempt of the bishops, the church guides of divine appointment. A proceeding manifestly irregular and unjustifiable, that in church matters the laity with a few of the

inferior clergy, and those under the ecclesiastical censures, should take upon them to direct those whom Christ appointed to be their directors.

7. *England* herself, which glories most in the regularity of her Reformation, compared to the tumultuous proceedings of Reformers abroad, owes her present establishment of the church to the lay authority of Queen *Elizabeth* and her Parliament, in opposition to all the bishops then sitting (who were all but one displaced for their nonconformity), to the whole convocation, and both the universities, that is, in a word, to the whole clergy of the kingdom; as appears from *Fuller*, L. 9, and Dr. *Heylin*, Hist. of the Ref. p. 285, 286.

8. Wheresoever the Reformed Gospel was preached, it brought forth seditions, tumults, rebellions, &c., as appears from all the histories of those times. Insomuch, that in *France* alone the reformed gospellers, besides innumerable other outrages, are said to have destroyed no less than twenty thousand churches. *Jerusalem* and *Babel*, p. 158. How little does such a reformation resemble the first establishment of the Church of Christ!

9. The fruits of the Reformation were such as could not spring from a good tree. 1. An innumerable spawn of heresies. 2. Endless dissensions. 3. A perpetual itch of changing, and inconstancy in their doctrine. 4. *Atheism*, *Deism*, *Latitudinarianism*, and bare-faced impiety: in fine, a visible change of manners for the worse, as many of their own writers freely acknowledge, and old *Erasmus* long ago objected to them, *Ep.*

ad Vultur., where he defies them to show him one who had been reclaimed from vice, by going over to their religion ; and declares he never yet met with one who did not seem changed for the worse.

10. That religion is the best to live in, which is the safest to die in, and that in the judgment of dying men, who are not like to be biassed at that time by interest, humour, or passion. Now it is certain, that thousands, who have lived *Protestants*, have desired to die *Catholics*, and never yet one that had lived a *Catholic*, desired to die a *Protestant* ; therefore it must be safest for us to stay where we are.

11. That religion is preferable to all others, the doctrine and preaching of which is, and always has been, more forcible and efficacious, in order to the taking off men's minds from the perishable goods of this world, and fixing them wholly on the great business of eternity ; but such is the doctrine and preaching of the *Catholic* church, as appears from those multitudes of holy solitaires in our church, that have retired themselves from all the advantages to which their birth or fortune entitled them, and abandoned all earthly hopes for the love of heaven. Whereas the Reformation has never yet produced any such fruits.

12. There was a true saving faith in the days of our forefathers, before the pretended Reformation, by which great numbers are certainly arrived at the happy port of eternal felicity. Our histories are full of instances of the charity, piety, and devotion of kings, bishops, &c. of the

old religion. Therefore, it is safer to follow their faith, than venture our souls in a new raised communion.

13. All ancient pretenders to reformation (*i. e.* all those that ever undertook to alter or amend the church faith) were condemned by the ancient church for *heretics*, and are acknowledged to have been such by *Protestants* themselves. Therefore there is just reason to apprehend lest *Protestants* walking in the same path may be involved in the same misfortune.

14. In fine, *Protestants*, to defend the Reformation, condemned in its first appearance by the church guides of divine appointment, are forced to have recourse to a rule of faith, which if allowed of, would set all, both ancient and modern *heretics*, out of the reach of church authority. They are forced to appeal to a tribunal, at which it is not possible that any sectary should be condemned. Such a rule, such a tribunal is the scripture, interpreted not by authority of church guides, but by every one's private judgment: for this, in effect, is making every one's private judgment the supreme judge both of the scripture and of all controversies in religion, and authorizing him to prefer his own whimsies before the judgment of the whole church. Could it be consistent with the wisdom and providence of God, to leave his church without some more certain means of deciding controversies, and maintaining unity? No, certainly.

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